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During the time that the body lay in the shed erected for its protection, food was offered to it and coconut shell vessels filled with *popoi* and fish were kept near the bier. Père Pierre says that, before eating, the members of the family took a little *popoi* on the end of the finger and threw it into the shed to feed the dead. Likewise the first puff of tobacco smoke ejected into the air was dedicated to the dead.

Destruction of Property

All the articles that had been associated with the dead person during the time of sickness and after death, including clothes, utensils, house, and the clothing of the attendants of the body, were burned. It is to be noted, however, that this custom is not entirely a result of a belief in contamination through association with sickness and death. It will be seen that the special structures associated with all labor were burned upon completion of the labor.

So much for the general features of the treatment of dead bodies. There were certain details in practice that varied considerably on the several islands. According to Linton, private sepulchral platforms *(taha tupapa'u)* were not used in Fatu Hiva:

> The body was slung under the roof of the dwelling on a sort of stretcher. At the end of two or three days there was an explosion and the bowels ran out into vessels placed below to receive them. The body was then taken out, oiled, and mummified as elsewhere. After the mummification, it was kept in the house for a long time, and finally hidden in a cave.

Coffins and Biers

On Hiva Oa coffins were called *papa tupapa'u*. On Ua Pou and Nuku Hiva a portable bier that was kept in the sleeping house was called *papa tupapuku*. This seems not to have been used on Hiva Oa. On the other hand the bier erected on the special platform for the dead was called on Hiva Oa *fata'a* and *tupapa'u*. The coffin itself in which the bones were placed was called on Ua Pou and Nuku Hiva, *pa'aha*.

Coffins were made of the wood of various trees: *mei* (breadfruit), *netae* (flamboyant), *puatea*, and *hutu (Barringtonia speciosa)*. It was customary for the family of an old man or woman to make his or her coffin some time in advance of death. In case death occurred suddenly, the coffin had to be made quickly and was less elaborate than otherwise. Coffins were frequently referred to as canoes *(vaka)*. The process of adzing was similar to that followed in hollowing out a canoe, the tree being felled, a piece of the proper length cut, and the outside and the inside shaped by adzing. The making of a coffin for a chief was a cere-